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THOUGHTS FOR THE NEW YEAR.

To have one's day marked by the turning of a globe on its axis, a globe that carries on its surface oceans and continents, to have one's years marked by four seasons and the flight of a planet round the sun, should make man suspect the greatness of his origin and destiny. Society would be ruined if these great bells of nature rung out only funeral dirges; the earth and the sun should say to each heart, "We are going forward and you must go along with us." Had the epicureans said, "Let us hasten to plant liberty, and education, and industry, to found schools and good laws, for tomorrow we shall die, their present world would not have been evil. Pleasures change with the changing years. Each year added to the mind adds some new pleasure to the heart. Thus all that surrounds man, his home, work, scenes of nature, books, religion, pass upward in beauty as he passes upward in years. Welcome to new friends. Not only are there personal friends hidden away from each of us whom it would be a life-long pleasure to know, but there remains yet in the human heart a mighty love it can fling outwardly upon society and upon the natural world. Welcome to a better religion. That genius that sat down by the wild rose and made it doubled-leaf and gave it more perfume; that science which has eliminated bitterness from the olive, the apple and the orange, has been among the Old and New Testaments and the creeds of men and Christianity like the rose and the olive has responded to this new touch. Man stands exalted and God glorified.

—Prof. David Swing.

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San Francisco, Cal. W. W. FERRIER, Editor. Thursday, December 31, 1903

A NEW YEAR CHIME.

The year is new. Its newness is its charm. Mystery encircles it. What holds it for us, of joy or pain? Uncertainty does not make us fear to cross its threshold. We enter its portal with high hope. The new year is God's good gift, and we give it welcome.

All that the year offers is new—a clean page on which to inscribe soul's resolve or life's achievement; new paths into the land of uprightness; new inspiration for the journey; new courage to meet the dangers of the way. Hail, then, to the glad new year. "Ring out the old, ring in the new."

Is the year so new, after all? It is a link in the chain of years. Subtle ties of fellowship bind it to its predecessors. It is their heir, and such pledges of theirs as shall fall due within its cycle, it will redeem. The coming events of 1904 have already cast their shadows in former years. We need expect no violent break with the past. The new year will be safely conservative.

Will there be no progress, then, no betterment? Yes, assuredly. No fatalistic spell binds the passing years. We are moral agents, working out our destiny under the twofold law of divine providence and human freedom. We are men, not brutes. We are trekking toward a promised land. Jesus Christ is our Leader. If we have begun with him we shall be with him at the journey's end. And we shall be like him, for we shall see him as he is. Beyond that betterment can not go.

This year will pass, but what we do this year will abide. For—

"All that is, at all,
Lasts ever, past recall;
Earth changes, but thy soul and God stand sure;
What entered into thee,
That was, and is, and shall be;
Time's wheel runs back or stops: Potter and clay endure."

PHASES OF INTEMPERANCE.

The word "intemperance" is one of a group of nouns whose restricted use is so full of significance that its general sense is overlooked. The part, in this case, seems to be greater than the whole. In its particular sense, intemperance means excessive indulgence in intoxicating drink. But that is by no means the whole of its meaning. Its primary and wider meaning is excessive indulgence in anything. Therefore, all of us in some thing, and most of us in several things, are intemperate. We would resent having any one else accuse us of intemperance; but it would be more pleasing to God if, instead of excusing, we should begin accusing ourselves in regard to whatever is intemperate in our lives. Shakespeare speaks of a "boundless intemperance." We respectable people are not guilty of that. Our intemperance is within bounds, the bounds of respectability, for example. Nevertheless, our special over-indulgence, whatever it may be, is nothing more nor less than intemperance. Who does not need to pray for that temperance which Paul says is one of the fruits of the Spirit? The finest characteristic of one who has become a new man in Christ Jesus is the harmony of his character, the equipoise of his passions, the symmetry of his life. This is what it is to be temperate. Bearing this in mind, a study of the character of Christ would doubtless reveal to us that, as in all else he is our model, so is he also in his temperance.

The destructive and disgusting intemperance of drink is but one, though the most prevalent, of many phases of intemperance. Men can be intemperate in almost anything. And the careful reader of biography will observe that intemperance of some sort marked and marred the life of every subject whom he studies. All came short of being and doing what was possible for them, and therefore what God intended for them, through excessive indulgence in something. A consideration of such cases, rendered easy through "Lives and Letters," is helpful by way of warning.

There is such a thing as intemperance in work. Men have certainly shortened their lives, and impaired their usefulness, and injured their characters by their selfish indulgence in excessive physical or mental activity. John Calvin abused his body and ruined his health by persistent over-work. He worked when he should have been sleeping or exercising. He was greedily acquisitive. In the enjoyment of mental mastery he was intemperate through life. He presented his body, not a living, but a dying, sacrifice to God. Of Henry Ward Beecher also we read, with regret, that he was intemperately active, and thus, without doubt, hastened the coming of death. Surely, a man has no right to disobey the laws of nature, and to yield himself up to the dictates of his impulses. It is no more his duty to work than it is to cease work. There is a time for the latter no less than for the former. Neither will it do to seek justification for such abuse of one's self in that specious argument, "Better wear out than rust out." To be worn out through temperance use is praiseworhty; but to wear one's self out through intemperate abuse is sinful. God and our generation have a right to the longest life it is possible for us to spend in the service of others. We are not our own, and we commit a heinous sin when we take our own lives, either suddenly or slowly.

In the life of Macaulay we have a clear case of in-

temperance in reading. He loved books as others love wine. He had an immoderate passion for reading, on which he never sought to put any restraint. He read too much and did not think enough. Consequently he did not exert the influence for good upon his race that he might have done, pre-eminently gifted as he was. That is to say, by this peculiar form of selfish indulgence and excess Macaulay limited the sphere of his usefulness. His omnivorous reading, therefore, was not a virtue, but a vice. He read for the mere satisfaction of his mental appetite. From India he wrote that he would like nothing so well as to bury himself in some great library, and never pass a waking hour without a book before him. And on the way out to India he read all the way. Hear his own confession, "Except at meals, I hardly exchanged a word with any human being. I devoured Greek, Latin, Spanish, Italian, French and English." This is nothing less than intemperance. He thought only of his own enjoyment. What this man might have become and accomplished had he been temperate in this regard, no one can tell. But the lesson for all is plain. Whenever and by whatsoever we limit our helpfulness, we sin against God, our fellowmen, and ourselves.

Habitual moderation in the indulgence of all our appetities, passions and desires is earnestly to be sought, but difficult to acquire. For what Boswell said of Johnson is true of most of us, "He could practice abstinence, but not temperance."

Acorns From Three Oaks.

Aloha.

A Little Child Shall Lead Them.

A real saucy but loving terrier can be the autocrat of a ranch during plodding months. But when Christmas bells ring, and Santa Claus speeds his reindeer, or drops down from his air-ship, a baby can beat any dog who walks. Even the tired cry is borne lovingly. Never so much as now do I believe the story of the '49-ers in the San Francisco theater, which was interesting to me as a New York Sunday school boy, because a favorite teacher went early to California.

A theater play was going on when a baby's cry rung out clear. It was a surprise. And a reminder of home to homeless and home-sick men. Whatever moods the actors may have had towards the little mother who had dared seek recreation in an audience of men were of little account. For a brawny red-shirted miner rose up and shouted: "Stop the play and let us hear the youngster." Aloha has disciplined his dogs sharply for disturbing church. He creeps all over when the most charming baby cries too long in the house of worship. If the father and mother tamper with the child and the little tyrant fists them in the face, and shows so plainly there is no discipline at home he feels as his brethren do in like circumstances.

By the by what a good story that is which is told of Moody during his first tabernacle meetings in Boston. "Don't go out, my good woman. Your baby does not disturb me," said the great-hearted, heart-winning evangelist. "I know that, sir," said the audacious little mother, "but you talk so loud you disturb the baby." A toddling youngster pays her way. We won't talk of kisses. But the funny things. I heard a little puss just beginning to talk round up the grateful saying of verses and sentiments about a table Christmas morning, with her approbative "All yite." John Chinaman could not have said it better. The sight of a little puss shouting into a speaking tube her hearty "Hello" as if it were a telephone, and showing her imitativeness by holding the tip in her ear, is good for sore eyes, if one can have sore eyes such weather as this, and at such a time as this. Bless the bairns!

Christmas Everlasting.

To the worldly and selfish, Christmas gets harder and harder. But its lasting quality does not imped. a king's child, who sees in the anticipations of Xmas and its recollections fresh sign of the time when Christ's sway shall be universal. The knowledge of the Lord and the love of the Lord is filling the earth. This has been the best Christmas the world has ever seen, but the next will be better, and the next better yet until "the fullness of time" shall come.

Happy New Year!

The dearest thought as one concludes an old year is that God's love forgives and covers our sins. We need not slay our pets to propitiate him. We please him loving them. Over all our mistakes, frailties, sins, the cover of his divine charity rests. And in that belief, weary though we be, imperfect, fallible, we can go on, doing a little good as we may, and keeping among the pure and good, until our happiest New Year of all shall come, when we see our Father's house in the land that is fairer than day.

A PAPER READ AT THE DISTRICT MISSIONARY CONFERENCE AT SATICOY, DEC. 2.

The Need of the Hour.

In thinking upon this question we naturally look about us to see what is the moral and spiriual condition of the world. I would like to bring before you this morning some of the words of our thinkers along these lines.

I have been much impressed by a recent sermon by Dr. Hillis of Plymouth church, Brooklyn, on "The Decline of the Great Convictions." While he denies in himself any tendency to pessimism, and says that every drop of blood in his veins believes in hope, yet he draws a dark and sad picture. He speaks first of the decline of conviction as to the laws of the land. Allow me to read a few extracts:

"In this country we wound, injure, maim and kill on an average one hundred people a day, in connection with the railways, and practically all these accidents represent disobedience to the laws of the land. We murder ten thousand people each year, and the conviction of a murderer has become an exception. Indeed, the decline of the conviction in the sanctity of the law is so striking that if the labor union kills a man, in the sacred name of advancing the wage ten per cent., the murder is considered a trifling episode, a little incident not worthy of mention.

"Out in Chicago recently the draymen went on a strike; a commission merchant handling fruit for Southern farmers found that his drivers had all struck. Unwilling that the farmers' fruit should rot in the depot, he put his own harness on his own horse, into his own shafts, and drove in the daytime to the depot, to save the fruit that was committed to his charge. As a reward for his fidelity the drivers murdered him and spattered his wagon with his own blood. The account of this murder occupies seven lines in the daily press, and not one of the men has ever been arrested and convicted, and not one ever will be."

Dr. Hillis next speaks of the decline of religious conviction. He says: "Consider the decline of religious conviction. In the realm of the church, also, how have men grown lukewarm, flexible, soft and easy going. There are multitudes who are living on the spiritual momentum of their fathers.

"I can point you to a score of young men about you who climbed up to power on the shoulders of their great Christian fathers and mothers, who owe everything they are to their Puritan parents, who have come up to this city to make their fortune, who spend their nights at the clubs in gambling, who have used their unrivaled talents to buy the richest foods and the oldest wines whose bodies are mere sieves for pleasures, who have despised everything their father loved and despised every ideal of their beautiful mother, and whose journey through the city by day or by night is like the journey of the swine through a rose garden. Twenty-five years ago these men and women would have been in some church every Sunday. This day of rest would have been the soul's library day for them, the day of worship, of which Emerson said that it means more to the country and its higher intellectual life than all the other days in the week. But today you will find them riding in the park, stuffing themselves with rich foods, going to receptions on Sunday night.

I went into a club the other Saturday night to give an address, and of six men around a card table to whom I spoke in passing toward the banqueting room, five of them had their fortune and competence through a Christian father and obedience to these principles. All of them apologized for their gambling by saying that they never went to church. As I looked at their great fat, sleek, pampered bodies, as one of them said, speaking of my work on the next day, that he had nothing to do on Sunday, that he had not been in a church for eight years, I saw that something in their faces that you see in the hectic red leaf of the dying maple bough in July. They did not have a single great conviction. They were merely sleek animals, living for their pleasures. For them the world is a barnyard, the occupations are ricks and mangers, and they were beasts feeding in the stall.

"These are the saddest events in life. Not the ruin of the Parthenon, not the wreckage of the Temple of Diana, not the fall of the great statues of Phidias, but the decay of the great convictions. 'For what shall it profit a man if he gain the whole world and lose his own soul?' "

The extent to which gambling is being carried on causes a loud note of alarm to be sounded. Every event that has the slightest element of chance in it is used as an occasion of betting. Odds were recently laid upon the time when Leo 13th would die. The Pittsburg Advocate says of this gambling craze:

"Two incidents have lately come to our notice. One of them, reported in an exchange, stated that a fond mother was showing a visitor a fine punch-bowl which she had won a short time before at a progressive euchre party, and was very proud of the achievement; when her son, just reaching manhood, pulled out a roll of greenbacks, and, thumping it on the table, said: 'See what I won playing cards the other night.' The mother, startled and horrified, said: 'Why, you have been gambling!' Sure enough, he had been gambling, and his mother knew enough to recognize the fact and call the thing by its right name when done by her son, but she failed to see that she had just as certainly been 'gambling,' as he had, and that she was just as guilty.

"The other was the case of a gambler in a town not a hundred miles from this city, who was brought under conviction and was soundly converted. In giving his experience he referred to the business in which he had formerly been engaged, and said, in substance, that the time was when gamblers had to be taught—that is, the professional gamblers found it necessary to get young men under their influence and teach them to play cards and gamble. But now, he said, it is no longer necessary. Young men are taught in their homes, often by their mothers and sisters, and they become adepts at the game, and become fascinated with it. Gambling in progressive euchre is quite familiar to them. The ladies of their own homes and their lady friends will join in it. Of course, they are thereby taught that it is not wrong. As a result the professional gamblers find the young men trained to their hands, and they are saved all trouble in the matter."

Is not this emphatically a time when men are lovers of self and pleasure rather than lovers of God? Are we not looking for an easy way to heaven?

A Presbyterian clergyman has been recently quoted as saying that he and his church have "thrown away the rags of the Westminster confession, to be used only by antiquarians."

Campbell Morgan told a London audience that he was appalled at the sheer indifference of a very large proportion of the American people to religion. "Their prosperity made them snug and comfortable and then they neglected religion. And we are treated to a new religious experience also. In this, for example, prayer is reduced to meditation—a kind of pietistic day-dreaming. The matter with which is, that it will not fit in with the tremendous energy of the Scripture examples. The Syro-Phenician woman, blind Bartemeus, and the Savior at Gethsemane were at something very other than day-dreaming. The road to them was not easy, but they triumphed. The Scripture examples of prayer have an unutterable intensity for the most part, and this is but one form of the ruggedness of the way to truth and life; it is straight and narrow."

But true prayer is still known if only to the few, and that its power is not lost is witnessed by the successful continuance of the faith work of Geo. Mueller of England. It was supposed by many that when he died in 1898, the great orphanages founded by him at Bristol would have to be run on a different basis or cease to be, but they have continued to be supported by the power of prayer alone. Over $200,000 was received last year in answer to believing prayer, without an appeal to the public or solicitation for help addressed to a single individual. Since the orphanages were founded by Mueller through faith in a prayer-hearing God over $5,500,000 has been received and expended for this magnificent Christian charity. All through the power of prayer.

Do we not see that we need a clear conviction of the enormity of sin and its consequences? Also the sense of the value of the human soul and a knowledge of the power of prayer? Ardent support of missions will not come from churches cold and apathetic in religious things and full of worldliness. If a church cannot convert a civilized sinner in a whole year, what faith will it have in the effort to convert tribes and nations of heathen? We must have more religion at home in order to have enough to go around the earth.

For this we need the power of the Holy Spirit of God. We need not pray for a second Pentecost, for the Spirit once given is here forever, but we need the power of the Spirit in consecrated men and women.

Let us expect great things from God and attempt

great things for God. If we have not faith enough, let us ask for more. Let us humble ourselves and entreat the Lord to work in and through us. Surely he will hear!

THE WORKING MAN AND THE PROTESTANT EVANGELICAL CHURCHES.

Rev. S. C. Patterson.

The purpose of this paper is to examine the relationship of the workingman and the Protestant Evangelical churches and to inquire if the charge that is heard so frequently, that the working man is not found in them, is true. There have been few periods in the history of the evangelical churches when they were so sensitive to public opinion as today. One of the reasons for this sensitiveness is the readiness to criticise the actions of the churches, which is apparent to one who listens to the voice of the people. This freedom of criticism can be largely attributed to the emancipation of the people from the spiritual autocracy of State churches. Never has the Church been so placed on its merits as it is in our country and this day. Many religious leaders rejoice in this while others fear. They see in this popular attitude towards the Church a great danger. On the whole I believe that the Church will do its best work under this condition, still like many other disciplinary states it is many times irritating. No man considers himself unfit to express an opinion of the Church and a criticism; the more ignorant he is the stronger is the criticism; one has to listen criticisms from men who are utterly ignorant of the spirit of the Evangelical churches and hear these churches charged with the faults of the State churches of the European nations. The worst of this is that some of these critics are not ignoramuses but.. intellectual leaders in many ways and their utterances against the churches are given the same value as those which are in their special line. One common form of this criticism is that the working men no longer go to these churches. This has been so insistently stated that a large number of clergymen have accepted it as true, and it has come to pass that many ministers are putting forth frantic efforts to attract the working man. In fact the absence of the working man from the services of his church has become the fly in the ointment which causes all the results to stink in the nostrils of many a hard-working and warm-hearted pastor. The good women, the salaried men, the children of his Sunday school, are all forgotten in the disappointment over the absence of the working man; even the failure of the successful business man to attend service is overlooked, and the pastor goes home discouraged and asking himself if he is in the place for which he is best fitted. At annual gatherings of the churches large place is given on the programs to this question and papers are read which seek to present a solution, yet their reading leaves the impression that they fail to touch the core of the matter. Church buildings are designed for special work for working men at great cost, but the desired class streams past their open doors to the saloon or the political agitator. It is a serious question.

While so many organizations and men are seeking for a solution of this problem without any great measure of success it is scarcely modest for me to think that any statement of mine will prove to be a solvent, still inability to solve does not forbid thought and in this paper I state some thoughts which have come to me as I mused.

The first inquiry to make is whether the charge that men, especially working men, do not attend church now as they formerly did is true. At no period in the history of Christianity in any other country were men so free to exercise their will in relation to church attendance. The State churches of Europe will demand and support their demand by law that the people conform to the rules of the church; children must be baptized and confirmed and nominally at least be in fellowship with the church. The Roman Catholic church teaches that absence from Mass is a mortal sin which condemns the sinner to everlasting punishment; hence there is a physical and moral suasion brought to bear which takes away the individual liberty of choice. Do working men, or did they, attend the services of the church in larger numbers in these countries than they do in ours? Visit these churches of Europe—Roman, Lutheran, Greek and Anglican, and see if more men attend their services before passing sentence. Turn to the Church history of our country, especially of the seventeenth and eighteenth centuries, and the ear soon catches a cry of lament similar to that of our day; the men are negligent of the church services. Without actual statistics I venture to assert that as many working men are found in the Evangelical churches as then, in fact I believe more.

It is true that few working men are seen in the congregations, but as many are there as attend the lecture. Examine the public school of your community and see what a falling off the attendance of boys sustains after the fifth grade is reached. A recent high school graduating class was composed of seventeen girls and three boys, and the senior class of the next year had a less proportion of boys. Many sons of working men soon forsake the schools for the shop, loose all taste for things demanding mental effort and soon abandon the things which demand it. It is not always because the boys have to go to work that they drop out of school, but because they do not care for it. There are few working men, especially in our smaller cities and towns, who do not earn sufficient to give their children a fair education. In these smaller communities there is less class distinction than in larger cities yet I am inclined to think that the attendance of working men at church is no greater in proportion to that in large cities. After all is said the impression is left that the Evangelical churches do not attract working men to their services in the proportion they should and it is well to seek a reason for it.

I wish first to say that the absence is more apparent than real. The work of the Evangelical churches is regenerating and uplifting. As soon as a man becomes religious he becomes ambitious and it logically follows that he rises. What is it which keeps the working man in the ranks of labor in this country? Not social oppression, such as made the "Man with the Hoe," but personal indifference. Any man can make what he wills of himself if he pays the price. The working man who does not attend church and who declares himself an enemy of the church, is the man who indulges all his appetites when he has means to do so. His working principle in life is to do as little work as possible, get as much for doing it as possible, spend what he gets as soon a possible in the worst way possible for his physical, mental and spiritual development. He is unable to improve himself because he is tired. His weariness is not so much from exhaustive labor as wasted leisure. He becomes a materialist, living for what he can get and hoping for some social upheaval whereby he can get the products

of industry without being himself industrious. Is this too harsh? Listen to the voice of the labor demagogue and judge. "It is a bread and butter question pure and simple" said one such orator lately in the hearing of the speaker. "We want nothing to do with any party or system which does not put this question first and agree with this statement." This spirit is destructive to all whom it infects and breeds dissatisfaction and envy; it unfits him whom it influences to successfully cope with the problems of life. The work of the Evangelical churches is the opposite of this, it arouses ambitions, creates fraternity and reveals to the individual his welfare is wrapped up in the welfare of society, and as he works for the good of all he will be happy. The man is exhorted to be a good parent, to provide for his family and inspire his children with the desire to make the most of themselves. The whole man is elevated and soon the social group which once knew him knows him no more. Doctor Rainsford, the rector of St. George's church in New York City, illustrates this in a concrete way. A generous subscriber to his work said to him one day: "Why is it, doctor, in spite of the large number of people you reach in your work you still make as heavy demands upon us?" The doctor replied somewhat as follows: "I need help continually from outsiders because I do not keep the people I reach. When a man is touched and his spiritual nature is aroused, he shows it in the improvement of his condition and his family's. His family is better dressed, they are better fed and the home is cleaner and better furniture appears. Soon he tires of the squalor of his surroundings and he finally decides to move into a more respectable part of the city and we lose him, for I give him a letter to a church in the part of the city to which he moves." The slum loses this family and society is enriched. Read the history of the genesis of the Evangelical churches and it will be learned that all of them were recruited from the lower classes of societies, yet the descendants of these people have become the most prosperous, and the Church, which was once looked down upon as being made up of the lower classes, has become the Church of the leading classes. It is the inevitable result of the teaching of the Evangelical churches that its people rise in the social scale. Is this a result to be condemned? Is it not possible that the failure to reach working men is only apparent? If the individual steps out of the ranks of the laboring class through the ministration of the churches, is it not proof that the churches are doing the work their Master gave to them? An interesting case in point came within my knowledge years ago. A young Irishman settled in a city where I lived. He secured a job in a factory. He was a pleasant fellow, intelligent and socially inclined. He came to this country to better his social condition and make something of himself. For a while he did well, then he made friends with some of his shopmates and began to go out nights with them; his descent was easy and soon he lost his ambition and asserted that there was no more opportunity in this country for a man to rise than there was in Ireland. Fortunately he met a young woman whom he admired and desired to marry, but she spurned him, saying among other things that he was the most blasphemous young man she was ever acquainted with and that if she valued her future welfare she must leave him alone. This cut him for he still had some self-esteem. He became so restless under her words that he left the city and went West. Where he settled he fortunately fell in with a young man who attended the Y. M. C. A. He went there, was led to attend church, came under religious conviction and joined the church. He was spiritually and mentally aroused. His condition is best expressed in his own words: "I saw what I was; the ambition of my earlier years was aroused. I determined with God's help to make more of myself and at once looked around for opportunities." He entered the educational classes of the Y. M. C. A., spent his leisure time in study, attended lectures and saved his money, so that in a few years he was able to enter a professional school and fit himself for larger usefulness. This is not a solitary instance and is typical of the work of the Evangelical churches. Is it not safe to say that these churches may seem to fail to reach the working man because he cannot be separated from the other men of the congregation and in a few years he rises in the social scale because of the honesty and wisdom which an intelligent faith in God creates?

Still it is true that there are vast numbers of working men in our country who do not come under the influence of the Evangelical churches and who are in fact enemies to them. Can any cause be assigned for this and if so is it in the churches? I have thought over this and I am forced to the conclusion that the cause is in the working man. What I now say may sound doctrinal, but it is not meant to be so. I desire to be practical. Why should doctrine not be practical? I conclude that three things stand in the way of the working man's approach to the Evangelical churches, viz.: (1) Materialism; (2) low morality, and (3) distastefulness of personal religion.

(1) By materialism I mean that condition of mind which causes the man to value all things by their ability to satisfy his physical needs. He dislikes any institution which does not cater to his belief and is impatient of any plan for the world's betterment which involves sacrifice on his part. The Evangelical churches are pointing out a way for social improvement, which is not successful with this class and it is hated. Every labor leader, who attacks these churches, and there are many, recognizes that these churches are not accepting his standard and hates them accordingly. A London labor leader said in response to an inquiry as to the reason his party held their meetings on Sunday: "We do not want our men to attend church, for as they become interested in it they lose their interest in this work." This is a frank statement of a spirit which exists. "Curb-stone" orators can be heard attacking the churches of this country almost any night in every large city in the nation, and every town has its representative. I heard one such speaker, addressing a large company of working men, say: "Do not go to church. It wants you to be good. For what? That you may become submissive to your masters, who wear fine linen, fare sumptuously every day and sit in the front seats of the church. The preacher tells you that you ought to be good here so that you may go to heaven when you die. To hell with heaven when I die. It is heaven here I want, and this can be obtained by securing our part of the wealth we produce." The American's proudest boast that every man has his chance to make something of himself is laughed at, and it is said: "We do not want the individaul to advance; all must come up together." The ignorance which exists concerning the aim of the Evangelical churches, even among the most enlightened of these advocates of "the political amelioration of the race" is surprising and can be explained only from the fact that few of these men were ever in touch with these churches. Many of them conscientiously believe that

the Evangelical churches are the instruments of the class to keep down the masses. Some time ago I conversed with a man who is prominent in single tax circles in this city. He is intelligent and sympathetic with many of the movements for social improvement and does not advocate revolution in any sense, yet he was absolutely ignorant of the attitude of these churches towards the cause which he gave so much for. He said the ministry spent its time in discussing other worldliness and thus distracted those who ought to be working for better conditions in this world. I mentioned some of the books that came from the pens of clergymen which he had read, but did not know the occupation of the author, and told him that a majority of the theological schools of these churches has a department for the study of the social questions and some of the clearest thinkers on these questions were in the pulpits of America. I talked to him for an hour, and though I surprised him I did not succeed in winning him, for he closed with a statement of belief in my honesty, but not in the churches. This man could only appreciate that action as help which directly assailed the social conditions which exist. He believed in the evolution of history, but revolution of the present. All the effort that is put forth should be to make it easier for a man to get physical needs. This is the prevailing belief among this class.

(2) The second thing mentioned was low morality, by this I mean the unwillingness of the working man to accept the high standard of personal conduct which the Evangelical churches set before their adherents. I am well aware of the shortcomings of the individual members of these churches, still I can assert that the best men and cleanest are those who have professed their faith in these churches. There have never been churches which demanded a cleaner personal life from their members as do our American Evangelical churches. That this is understood even by those who do not attend these churches is evident from the criticism that is passed upon the actions of the members of these churches. Let a member of such a church be seen frequenting saloons and he will soon be the talk of the community, yet the man who runs the saloon may himself be a member of a Christian church and escape criticism, because the particular branch of the church he belongs to does not condemn the traffic. This recognized standard of morals keeps more out of the fellowship of these churches than is imagined. Allying oneself with this class of churches means sacrifice, and as was said before men are not willing to make them.

(3) The third obstacle mentioned was the distastefulness of a personal religion. Protestantism puts emphasis upon the individual's responsibility to God. He is the final judge of all actions and man must answer to him alone. This is not a popular doctrine. Men love religion by proxy. The doctrine of a mediating priest is still attractive. It is easier to face a man and tell him our sins than God. It is a comfortable feeling to be assured that a certain class of men are specially set aside to perform certain religious functions from which the individual can benefit by conforming to certain conditions. It is pleasant to leave the settlement of moral questions to an authoritative religious body who directs the individual and frees him from all spiritual concern. He can then set out to make a living and feel that if he does make mistakes the priest will rectify them. Men love authoritative religion. It sounds well to say that all religious authority is repudiated and each man is free to settle his course of action for himself, but to a larger number than we suspect it is not acceptable. I once had a friend, a Frenchman, intelligent, well educated and widely traveled. He gave but little attention to spiritual things and rather sneered at religion. During a conversation religion was mentioned and its relation to the future life, and in reference to this, he said: "If I knew that I was dying I would send for a priest of the Roman Catholic church." Surprised, I asked him why, for I had never heard him express a religious sentiment before. He replied: "While I do not pay much attention to religion and believe that a great many of the ceremonies practiced in the churches are merely superstitions, yet I believe in immortality and know that I am not in a condition to enter it in my present state. The Roman Catholic church is the oldest church and every day thousands pass out of this life under its ministrations fearlessly, therefore I should feel better if I had a priest." This is a poor religion and logic from any standpoint, yet it is the conclusion of many. It is one reason why so many retain their relationship with this branch of the Church, even when they are out of sympathy with its teachings. The point I wish to emphasize is that boasted Protestant freedom from authority is not a recommendation to some minds. The less intelligent the less attractive. The truth of this can be demonstrated by a study of Protestantism in the best organized churches, especially those that authoritatively settle theological questions, are the most successful. Men, and especially working men, do not feel attracted to that form of religion which puts the burden of responsibility upon the indvidual.

My conclusions are, that it is proven that the Evangelical churches are attracting fewer working men than formerly. There have always been such in them and there are possibly more today than ever before; that they do not attract as many as they should is possibly true, but the reason is not in the churches so much as it is in the men themselves. The three things for which these churches stand are not popular in the large sense. These are: Spiritual living, clean moral lives and personal responsibility to God. Can these be thrown aside? Not for the sake of popularity. These churches are forces for society's betterment, but this end is not to be attained by revolution. Jesus did not command the abolishment of human slavery, yet every country which has come under the influence of his gospel has abolished this condition. So will the teaching of Jesus affect the social questions. These churches are the working men's best friend. Let their ministers be faithful in the delivery of the message which they bring. No men are more sympathetic with the working man than the clergy, and they should show it by active participation in every movement which makes for the solution of the vexed problems which are with the present generation. It is well that the ministry should feel its responsibility for all men and seek to reach them, but to do effective work the minister must have a clear understanding of the conditions which prevent success and if they are such as are destructive of that religious life for which he stands, he should be ready to denounce them. The present social unrest is caused by the materialistic philosophy which has entered into the minds of the self-appointed leaders of the working man. That it will pass away is certain, and when it does the evangelical churches must be ready to meet the new need with the positive and constructive gospel of the Christ.

METHODS OF CHURCH WORK.

L. W. Parsons.

It is a healthful sign that so many Christian workers are seeking for more effective methods for bringing the needy world into the Christian life.

The aged and conservative regard new methods with suspicion and are ready to raise an outcry against making the church "too worldly" or "secular."

Thoughtful observers see and realize that great masses of people in our large cities are in an uncivilized, brutalized condition, and almost wholly uninfluenced by the unlifting power of Christianity.

Sober, industrious and fairly intelligent and well-meaning men are estranged from our churches from various causes.

The old methods seem to have lost their power to draw these people or to interest them in better things. They are drifting into socialism and other isms, which, if not antheistic are non-religious.

In our larger cities are many earnest workers, striving in different ways, to adapt themselves to the wants of the various classes. No one method is adapted to all. Each local problem must be worked out by itself along personal lines by being "all things to all men."

In fishing for men we must use for bait, not what we think they ought to like, but the best of what they do like, and then lead them step by step higher. This principle often requires the use of means that seem very much out of place in religious work, but it may be the only practicable way for such a time, place, people and circumstance.

A hungry man must be fed, a sick man must be relieved from suffering before he will care for anything higher or before his confidence can be gained. Gross pleasures must be displaced by better ones.

Shutting up the saloons suddenly and absolutely, throwing the frequenters into the streets or their dirty, dismal tenements, is a doubtful reform.

But to offer them opportunities for better and really attractive homes is far better. Opening clean, cheerful rooms for social pleasures with every attraction but intoxicating drink, will do more good than arbitrarily closing the saloon without offering a good substitute. Yet it must be admitted that the craving for alcohol once formed, will not be satisfied with anything else. Especial methods must be used for meeting and overcoming this difficulty.

Missionaries in foreign countries resort to various methods according to their surroundings; ministering to the wants of the body, appealing to the mind and conscience in every way so as to lead up to the spiritual. Schools for mental and industrial training are conducted. Lectures are given and every effort made to purify the home and social life of the people. All this is taken for granted to be correct and entirely proper. But when such methods are introduced into mission work at home among our own heathen, it jars the sense of propriety of some very good people who object to resorting to such worldly and secular means.

It may seem unnecessary to some readers to justify work of this kind by the example of the Founder of the Church and his immediate followers. Jesus used the synagogue, it is true, but he also went out among the people healing, feeding, instructing, preaching. He joined in their social life in public and private; attended, at least, one wedding, which we know was the scene of feasting and revelry. He very frequently "dined out" even on the Sabbath. He seems to have ignored the established standards of propriety, living and working among the people, going everywhere and doing everything to reach them. The pious conservatives held up their hands in holy horror and called him a glutton and wine bibber, a friend of publicans and sinners, a Sabbath breaker, a blasphemer, guilty of all kinds of irreverence.

Would not the sleek, sober, sedate, church-going, Sabbath-keeping deacon or elder of today be as much surprised and scandalized, if Jesus were to live among men again?

Perhaps the first official act of the early Church was to elect men whose duty it was to minister to the worldly needs of its members.

A large part of Paul's attention was given to looking after "the necessities of the saints."

One thing is very conspicuous in the conduct of the apostles. They were very unconventional and had little or no regard for ecclesiastical usages, but used any and all worthy means to get at the people and not only save souls but develop strong characters and purify the homes and society.

One conservative writer asks us to imagine Paul's going to the newspapers for publicity and advertising his sermons and social and semi-religious gatherings, etc.! Paul did not do such things for the very good reason that there were no newspapers.

Our conservative brethren are free to admit the wisdom of ministering to the needs of the body and the spirit; but when it is proposed to appeal to and uplift and cultivate the mind, they are apt to say "No, that is going too far; that is secularism; we want to avoid secularism in Christian work."

Is not the mind of greater importance than the body? Does not character depend largely on the intelligent conception of high ideals? Must not the conscience be educated before it can be a safe guide? Is it not necessary to plead through the mind to the heart? Do we not have to appeal to the mind of the infiedel? Is not the Bible full of appeals to the reasoning powers? "Yes," they say, "but there is danger of going too far."

Danger? Yes, of course, there is danger at all times and in all kinds of work. There was danger when Jesus instituted the Lord's Supper, which soon became the occasion for disorderly feasting and drunkenness, and has been so grossly perverted by the Greek and Roman churches.

There is danger when the child goes to school, that he will learn to read bad books. There is danger when we repeat the Lord's Prayer or sing a hymn in public, lest some minds wander and only lip service be rendered. Where is there not danger?

The timitd, pious soul who is afraid to leave the old ruts, may be of some service in the Christian world to keep it from going too fast perhaps, but it is the strong, brave, hoping, believing ones who are doing the work of the Church today. They must be allowed to think and act in the present, and experiment, prove and adopt and use the best instruments for the end in view, remembering that results are all-important, and means are only secondary. The gospel is the same, men's hearts are the same, but conditions are different. We must bring them together, not in a formal, perfunctory way, but take the gospel to the men in their homes, business, pleasures, and their intellectual life. Nothing is too good for making men good. Nothing is too sacred for use in God's service.

Let men see that religion is a good thing seven days in the week as well as for the seventh day, for this world as well as for the next.

Sactimonious piety, broad-cloth propriety, proxy benevolence, self-righteous censoriousnss and deep-rutted conformity are not going to win the world in this century.

Religion must be mixed with the every-day secular life. To keep them separate means death to both.

Religion is two-sided, pointing to God and to brother man. So worship to God and service to man go hand in hand and are mutually dependent. Religion without service is not religion, for "Faith without works is dead." And benevolence to man unsanctified by worship to God is not religion, it is only benevolence or morality. So every church in city or village should be prepared to work as well as worship.

What Can the Village Church Do?

While the institutional churches in the cities are struggling with their problems, the churches in the smaller towns are apt to think that their conditions are so different as not to call for any special effort to reach their people by means of better social conditions.

But there are needs peculiar to the life of the village that call urgently for the help of the Church and if neglected, hinder the Church in its exclusively spiritual work.

To be sure, there is no such congestion of population, and, comparatively, no such destitution or degradation.

But there is an emptiness of life in the village, that, if not provided for, will lead to idle, sinful, wasteful pleasures.

The young people, especially, are in as much danger in the town as in the big cities, if not more so.

It is commonly supposed that boys are safer in the country, but there is very good reason to doubt this. There is so little going on in the country, that boys take up with anything that offers amusement. In the absence of the library, they read the cheap trash for sale at the news stand.

Every variety show and circus by its contrast with the monotony of their lives, has irresistible attraction.

Country boys are more democratic and on freer terms with everybody, young and old.

The country school is often a hot-bed of vice. The farm hands, who are so often of the tramp class, meet the boys on familiar terms. In such ways boys are brought into contact with the most vile.

In the cities the lines are more closely drawn; parents forbidding their children playing with those from the slums.

Respectable families in the cities have better opportunities for passing the time in innocent and profitable, yet interesting ways.

There is a constant craving for excitement among the young people of the village; they long for something to happen, even a funeral. This taste is natural and demands satisfaction. If good entertainment is not available, they will seize on the bad.

With no good library, no concerts or entertainments of a worthy class, in fact nothing but dancing and card-playing, trashy literature and vulgar shows, the circus and small gossip, what is there to help the young to develop their higher nature?

Right here is the opportunity of the village church. By supplying this proper demand for social and mental entertainment and improvement, she can save them from drifting beyond her control into the sinful pleasures of the world, and can secure their respect and affection, and lead them gently along the upward path of Christian culture.

By arbitrarily forbidding them to dance, play cards, and attend places of questionable amusement and offering nothing better, she repels them.

It is not only her opportunity, but her most solemn duty to use every honorable means to hold the young people and make herself the center and embodiment of all that is good and helpful, not only spiritually, but physically, socially and mentally.

How can she do this?

If possible the church should own a separate room or building for a working department. This is what has just been done by a Presbyterian church of two hundred members in a town of about 2,500 inhabitants, sixty miles south of San Francisco.

Their old church building cost in the neighborhood of $4,000. They have just built a new assembly room annexed to the back end of the church. There are seven small rooms to which as many classes retire after the opening exercises of the Sunday school. Some of these rooms are used also for other purposes. A well-fitted library is provided. A kitchen, closets, etc., are ready for any use called for. Electric bells connect with these class rooms. All this cost $2,500, besides several hundred dollars spent in improving the old building.

The working side of church life should include the Sunday school, Young People's Society and every organization for old and young. In this building the young people should be made to feel at home, where all may meet frequently in a social way without any admission fee.

Do not be afraid to let the young folks laugh and frolic. Let them get rid of the idea that the church does not approve of innocent pleasure. Much could be accomplished by organizing the young people into a society for Christian culture and improvement. Under proper guidance, by sympathetic church officers, this society could work along lines similar to the old fashioned lyceums, literary societies and debating clubs.

Do not be alarmed if a little flirtation is indulged in. Where can love making be more safely carried on than in the atmosphere of the church?

As frequently as practicable more serious work, in the line of lectures, classes, concerts, etc., should be provided.

In this building careful provision should be made for a well-equipped, wide-awake, up-to-date Sunday school.

In such a field the Sunday-school library ought to be enlarged, so as to provide reading for the whole parish, including old and young, and not be limited to Pilgrim's Progress, lives of the saints, history of the Reformation, and the old-fashioned pious story books. Our young folks are reading, and if they cannot get what they want they will resort to stealth and read rubbish. Give them the life of Lincoln as well as that of Spurgeon; the history of the Nineteenth Century as well as that of the Jews. Give them anything that is good, worthy, helpful, and stimulating to high ideals and a useful life.

The better class of current fiction should be included as a substitute for worse. The Sunday-school library is not too sacred for any good book any more than the church edifice is too sacred for doing good work of any kind. Any book good enough for the home library is good enough for the church library.

Many families are too poor or too indifferent to own books, and if the church supplies this lack she is doing a valuable service for her younger members. Of

course, the best of religious books should be furnished but there is no especial need to plead for them.

The best of so-called secular reading should be provided to make the library attractive to those who would have nothing to do with the typical Sunday-school book.

If the churches of a small town would unite to maintain a free kindergarten under religious influences, a great amount of good would be accomplished that is very much needed and would be of greatest aid in the moral and religious training of children, who now depend on the public school where secularism has gone to extremes.

These means are all good in themselves, but must be held in subordination to the great end in view—the building up of Christian character, and making good, noble, useful and intelligent men and women.

Campbell, Cal.

WAIMEA, KAUAI.

H. E. Banham.

A week ago a large and influential land owner, a gentleman of forty years' island experience, was visiting me. As we sat under the fine tamarind trees that shade our garden he told me a good story of the old days when Rev. George Rowell was the appointed missionary of the American Board at Waimea.

The gentleman referred to above owned a fine piece of pasture land in Waimea valley. It was used for grazing ground for his cows. Mr. Rowell was anxious to rent or lease this land for his own few head of stock and went to Mr. G., offering to pay a certain yearly sum for it. Mr. G. replied: "Well, Mr. Rowell, as you are the minister you may use the land free of charge." Away went the good missionary delighted with the generous terms. In a few days the land was nicely fenced and Mr. Rowell's stock inside. Mr. G.'s cows so long used to finding good feed there came to their usual meal and finding an obstruction in the way of a fence broke through it. The next day Mr. Rowell went to Mr. G. Bursting in upon him, anger and indignation uppermost, he loudly said: "Mr. G. your cows have broken down my fence around the land you permitted me to use, so I've shot one of them and I'm glad I did it." This, said Mr. G., was the only pay received from renting the land. Mr. Rowell was allowed to continue as tenant, but whether he shot more cows I don't know.

Rev. Geo. Rowell has long since passed to his reward. His body lies under one of the tamarind trees of the parsonage grounds. Often I read the simple inscription upon the headstone and think: "His labors ended, his works follow him." Not in the way of shooting a kind-hearted neighbor's cows, but in the enduring work of spreading the kingdom of God on this island of Kauai.

It may be interesting to some of your readers to know George Rowell, the missionary to Kauai, was a brother of Rev. Joseph Rowell, so well-known in California as pastor of the seamen's church. This reminds me of another story Mr. G. told. Asking if I knew Rev. Joseph Rowell of San Francisco and being answered in the affirmative, he said: "Some years ago my cousin, Mr. R. and I were spending some time in San Francisco, and knowing of Rev. Joseph Rowell through our home missionary minister, we decided to attend the church. The Saturday night before the intended visit to Seamen's Chapel we went to the theatre. When Sunday morning came we were duly at church. All went well until the preacher rose to deliver his sermon.

His opening words were, "I should like to know how many of you young men were engaged sending your souls to hell by attending the theatre last night?" "We did not expect to be found out so soon," said Mr. G., "and the all-searching eye of the speaker made us so uncomfortable we dared not go to hear him again lest other of our small escapades be ruthlessly exposed."

If Mr. G. and Mr. R. were at one time "engaged in sending their souls to hell" by attending the theatre (which I doubt) it is refreshing to know their efforts are completely in an opposite direction at present, and have been for many long years. They are foremost in every good work for the kingdom of God, eager to second any movement for the betterment of this district, and use their ample means both at home and abroad as one wishes all men of wealth might do. Whether Brother Rowell's searching question had anything to do with it I cannot say, but I think not.

This brings me back to Missionary Rowell and his lasting work. We are living in the house he built. What a work it was to erect this home in those rude island days sixty years ago. The massive stone walls two feet thick from the ground to the top of the second story. The third story was put on later and is of wood. The windows and doors were brought from New England by way of Cape Horn. The rafters and joists are all of Koa wood, and had to be brought down from the mountains by the natives. They are rough hewn, for tools were at a premium in those days. The limestone, too, of which the house is built. Every block dressed after being quarried by the natives. When one thinks of the appliances at hand then one is struck with admiration, both for the missionary's zeal and his direction of the work, not forgetting, of course, the native workers who so faithfully followed his instructions.

Just the same with the church; it is a fine limestone structure of the same proportions as the house. It is large enough to accommodate about 400 people, evidence of the missionary's great faith. I would we could half fill it these days. But the natives now have a neat wooden building in another part and a minister who is one of themselves. The old missionary church is turned over to the white people, of whom there are, all told, only about 130. As quite a few of them are decidedly conspicuous by their absence from divine worship it can be imagined there are many vacant pews. Missionary Rowell died in 1884. For some years before his death the stone church was unused. It fell into decay, the roof tumbled in, the walls began to crumble. There were no services except in native language, consequently the whole population drifted along as best they could religiously. In 1893 Mr. G. and Mr. R. concluded the district ought to have a resident white minister. The church was repaired at an outlay of some $1,700, new pews were purchased, a fine redwood pulpit erected, half platform, half the English style that Brother Rodet calls the "bird's nest," new floor laid, church-like looking windows put in; until the interior is as cozy and nice as the outside is solid. Then came Rev. Mr. Bover from Oberlin College to take charge of the work. For a time he labored with courage and zeal, leaving at the end of a year to assume the pastorate of Oak Chapel, Oakland. Mr. Bover was followed by Rev. W. M. Massie of Kenwood. He

remained six and a half years, during which time the church grew in strength and usefulness. In 1902, after an interegnum of seven months the present incumbent took charge, and so the work goes. You have the picture. The landing of the good missionary, his planning, building, laying the early foundations among an ignorant, un-Christianized people, the development of the work until now there are churches for both native and white people, resident ministers paid living salaries, surrounded by all the comforts one needs, preaching to intelligent congregations, living amid civilization, progress, law and order the daily rule, and a knowledge that God's kingdom is being extended. Take it all through, the crown of glory rests upon and with Missionary Rowell, who beginning the work, building up with a heart beating with love for his dark-skinned brother, he built far better than he knew, even if he did shoot a neighbor's cow now and again. Thus the kingdom grows. Who shall say a word against the missionary?

REASON IN RELIGION.

Prof. C. W. Woodworth.

We are directed to be ready always to give answer to every man that asketh us a reason concerning the hope that is in us, and a careful study of the New Testament will show that most of the preaching then as now, consisted in appealing to man's reason. Still there seems to be a very evident tendency both within and without the church to consider that in some way reason and religion stand opposed to each other.

To the non-Christian man religion may appear to be simply a system of philosophy, and therefore every error in the reasoning of a Christian gives ground for doubt as to the soundness of his whole system of thought. Moreover the Christian talks of experiences that others have not had and thus reasons from premises that may seem still more unsound. There should be no excuse for a Christian making such mistakes and supposing that when one of his ideas about religion has proven false or doubtful that the changes in his theories thus made necessary can affect the reality of his experience.

Religion may be variously conceived of or defined but is, in its essence, that group of experiences of God's grace that leads to a readjustment of our life, which grows out of a conscious action of our will. Our will is governed by our beliefs. Some of our beliefs are mere prejudices, others are reasonable, being based on well proven facts. The majority are partly fact and partly fancy.

Fear is a belief that is usually so entirely without foundation in fact, that it seems strange that it has been used to such a great extent in religious exhortations. It is much more universal in other religions than Christianity. Its use by Christians cannot be condemned, but it shoud be used with care. Like a powerful dong it may arouse a dying man from his stupor and start him toward recovery, but contains no food or nourishment.

A belief without any foundation in fact may often be an important part of one's spiritual awakening but real growth comes from the development of those beliefs founded on evidence, those that have been approved by our reason.

The spiritual discernment which a Christian possesses whereby he recognizes the deeper spiritual truths is not any peculiar process of the mind nor any special organ of perception, but is his insight into spiritual matters due to his position and personal experience.

We learn about God primarily through his written word, perhaps more effectively through the lives and words of his children, and if our eyes are open to see him, all his works reveal his character. Reason is the eye of the soul. Without reason we cannot know God. With reason we may not see him since there are none so blind as those who will not see. One may go through the world without ever seeing clearly, but if he can see ever so dimly he can keep in the way, indeed he may keep his eyes shut after once starting right and if he keeps straight ahead may not come to grief.

Are there not Christians who keep their eyes averted for fear that now, when their reasoning powers are more developed, they may not see the same loving Father that they saw and began to follow perhaps in childhood. And doubtless they would not see him just the same, because as in our physical sight we really only get a suggestion of an object when we glance at it and our imagination finishes the picture, so our spiritual vision is perfected only after repeated study has enabled us to distinguish the subjective from the real.

Let the Christian expect the Father's form to appear different as he continues to look at him and sees more clearly and more closely, but do not fear to look.

But it may be asked, does not our faith transcend our reason? Does it not go where reason cannot follow? Yes, just as the age can only see the outward form and action and we must exercise our reason and faith to sound the depths of love. We do not want to cease to look upon the face of a friend as soon as human sympathy has knit our hearts together and given us a deeper knowledge of each other than our eyes alone can reveal.

Again it has been argued that our reason is not infallable, which is true. It is nevertheless the least infallable thing in our being. We make many mistakes in our judgment of earthly affairs, but know that the fault lies mainly in attempting to make a deduction from too scanty data or observations too imperfectly made.

Reason gives us our clearest view of God, perhaps, but an imperfect view at best, certainly a growing truer view if we strive to know him as we strive to learn earthly truths, by continuing to look and by getting closer.

The getting closer to God is religion in very truth. The service that reason renders to religion is in making God visible. Let us not reject this service, but accept it, so that we may be ready to give an answer that will appeal to the reasoning man.

Berkeley, Cal.

The little church in San Jacinto is rejoicing that with the close of the year 1903 every cent of debt has been paid on all church property. The last amount, in the shape of a $25 note, came fluttering off the Christmas tree as a gift from Deacon Mead to the church, and was received with a good hand-clapping. The pastor is working hard to raise public sentiment in trying to abolish the saloon. Union services are held each Sunday evening in the different churches, hoping that they may result in revival meetings after the week of prayer. A good spirit of fellowship and willingness exists among the people. The Sunday school now supports two orphans in India. They recently gave an offering of $6.35 to Home Missions and more than that to the sufferers of Macedonia.

The Sunday-School.

BY REV. W. H. SCUDDER.

The Preaching of John the Baptist. Matt. iii: 1-12.

Lesson 2. Jan. 10, 1904.

A clear idea of the person named, "the Baptist," is somewhat difficult from the meager information in the gospels, but there is enough to trace the outlines of a rugged character, as one can trace the summit of a chain of mountains against a glory-filled morning sky. It should be the teacher's first task to get the entire life of this great man standing out in relief before the scholar's mind. The second task should be to briefly picture the world into which the Baptist (and Jesus) was born in order that the scholars should see why the Savior should come, and what is meant by "kingdom of heaven" (as Jesus taught it) as opposed to the "kingdom of this world" concentrated in the Roman empire. Dr. Edeisheim has sketched this in masterful style in his "Life of Jesus," book II, chapter 11. We may then study the Baptist from his preaching, which develops the following:

1. His independence as a preacher.

All attempts to associate the Baptist with the sects of his time fall to pieces in view of his preaching. His unqualified denunciation of Pharisee and Sadducee leave nothing in common between him and their traditional interpretation of Scripture. His aims, contact with the lower strata of society and teaching, separated him from the Essenes, whose asceticism has been adduced to show that he had become one of this order during his period of preparation in the wilderness. Whatever he had learned from this sect, he used only so far as to help him in his great mission which he fully recognized. It has often been pointed out that his preaching was permeated with the spirit of the prophets, his language borrows its expression from Isaiah, and his coming bore close resemblance to that prophet whose reformation shook the kingdom in the days of Ahab. But here again is discerned the force of his independent mind. John recognized that he stood on the threshold of the fulfillment of what had so long been the theme of prophecy. He proclaimed his message with a confidence born of personal instruction by God's spirit during his period of preparation. He was a "voice" whose ring startled because there was authority in it; he stood forth from his age as a solitary preacher, full of courage, of purpose, of inspiration.

2. His teaching as preparatory to the "coming One."

John's text in preaching was "Repent for the kingdom of heaven is at hand." The Jews understood the term "kingdom of heaven" as the "Rule of God" in the world. It was the greatest message that any prophet could proclaim, since Israel's great mission was to promote, and participate in this kingdom. But the fundamental conception of that kingdom had become changed. Based largely upon the descriptions and utterances in the Book of Daniel, and fortified by the rule of the universal Roman kingdom, a temporal setting had taken the place of the spiritual, which the Old Testament, in prophecy, psalms, and various didactic passages, held before the Jewish nation. This now familiar fact needs no enlarging upon here, but it shows us the problem that John had to face. It may be questioned whether he grasped the idea that Jesus had at least in this stage of his ministry, but that was not essential. He did perceive that there was a radical difference between the prevailing conception and that of the Old Testament, and as the fore-runner of the Messiah, it was his work to bring Israel back to the ancient conception, to get them back to the Old Testament lines, to imbue them with the Old Testament spirit. Hence his call to repentance. The very terms he used, borrowed as they were from the prophet, tended to strongly mark the contrast between the earthly, temporal, material kingdom, which the people at large fondly hoped for, and the theoratic idea of the Scriptures which they possessed, but whose spirit had been so covered by legalism and traditionalism. His perception of this difference sprang from that long study, or rather communing, which his nearly thirty years of life in contact with the spirits of the Old Testament apart from the religious teachers and thought of the day, had given him. The spirit of the prophets was recovered in John. Fearlessly he proclaimed the necessity of forgiveness conditioned on repentance from sin. Courageously he cut at the roots of national pride (children of Abraham), at the manifest sins of injustice, of class prejudice, of the lack of benevolence. He spared no one, feared no one and cared nothing for himself. His influence was immense. Josephus, who but once mentions Jesus, gives quite an account of the Baptist, in which he says: "Now, as many flocked to him, for they were greatly moved by hearing his words. Herod, fearing that the great influence that John had over the people might lead to some rebellion (for the people seemed likely to do anything he should advise), thought it far best by putting him to death, to prevent any mischief he might cause, and not bring himself into difficulties by sparing a man who might make him repent of his leniency when it should be too late." This agrees with Matt. iii: 6, so far as it refers to the numbers influenced by John's preaching. In this way, then, he prepared the way for Jesus.

3. The substance of John's preaching.

Although we have but a brief notice of his preaching, that is typical of all he had to say. The most instructive thing about it is its simplicity. He had no philosophy, no real sermon as we know it, he had a distinct message, and took the most direct and simple method of delivering it. In substance it was:

1. The pronouncement of coming judgment (v. 10).

This implied that the nation had departed from God. John conceived of Israel as the ancient prophets did, a departure from Jehovah, a breaking of covenant relations, a failure to carry out its mission. For such a course there remained the "wrath" of God, and all the symbols of fire, axe and winnowing fan, were employed to declare the thorough visitation that was to be expected.

2. Confession of sin.

The people may expect some such summons if they know the teachings of the schools concerning the advent of the Messiah. This would be preceded by a period of unbelief shown in a rejection of the kingdom of heaven, the kingdom of the house of David, and the building of the temple, according to the prediction in Hos. iii: 5 (Edersheim). It is remarkable that our Lord made the first of these one of the indications of Jewish sin. He repeatedly accused the leaders of the people of putting all kinds of interests before the kingdom, and his instruction was "Seek first the kingdom." It was a form of the sin of unbelief that John recalled the people from. The lesson should not be lost on us in view of Matt. vi: 33.

3. Radical repentance.

This was indicated in two ways (a), by the retire-

ment of all ceremonies. Formal religion was plenty, both among Gentiles and Jews. The ceremonies at the temple of Herod had never been surpassed. Scribes and Pharisees wore their garments, displayed their religion at the street corners, engaged in all the services at the temple. All this was thrust aside by the man who called them "Generation of vipers, and called on them to "Bring forth fruits meet for repentance." (b) By a change of spirit in daily occupations. The advice given to the various classes who asked, "What shall we do?" Notice that he does not advise leaving the occupations, and those mentioned were among the most popular for wrong doing. This is always a mark of repentance. To live righteously in an occupation in which one has wrought unrighteousness, is a splendid "fruit meet for repentance."

4. Reliance on God for grace (v. 9).

No favored ancestry will help a man to salvation. No taking for granted that we are chosen ones will make it a fact. God can and will secure children who seek his grace for forgiveness and spiritual life. Not even the rite of baptism, which he insisted upon, would give salvation. It was only a symbol. A man could receive it and yet have a heart black with pollutions. God's grace alone suffices to cleanse the soul.

5. Pointing men to the Savior who was coming (v. 11).

There is a great lesson much needed just now in those words, "I indeed baptize you with water unto repentance, but he that cometh after me *** shall baptize you with the Holy Spirit and with fire." John's revival was an ethical revival. Morality was, in truth, the lowest point he could reach, though he aimed at something lower. He knew it. He also knew the remedy. The Lamb of God who was come to bear away the sin of the world could alone give the one needed element that makes a revival worth anything. He alone could give spiritual life and bestow the spirit. Hence men must settle their relations with God through him. We are still hearing the echoes of a sound that seems to be sweeping through the country that the coming revival will be ethical. Let us pause a moment at the "Voice in the wilderness." It will teach us something better. Ethics are vital, necessary, but the soul that is to be saved needs, not reformation, but regeneration; not ethics, but the Spirit of God, who shall supply both the motive and the power to practice the highest order of ethics known to us.

Christian Endeavor Service.

REV. HERBERT N. BEVIER

January 10th.

Topic: "What Are Some Tests of Repentance?" Luke iii: 8-14; Ps. li:1-17.

With the beginning of the year there comes the return of the week of prayer, and in connection with it revived thought and emphasis upon fundamental spiritual truths. In this day of the examination of the principals of our faith and of attempts to restate them to our age, there has come a widespread attack upon doctrines, as though doctrines were something that the world had outgrown and would never need again. One would often think, from the language used by those who lead the outcry against doctrines, that they were inventions of the dark ages and like the cumbersome armor of feudal days fit now, only for the antiquity halls of museums, while on the contrary they are the very citadels of a reasonable faith. Our professor of Theology in the Seminary used to say that "facts are doctrines in the concrete, while doctrines are facts crystalized into laws." It is not enough for a normal mind to possess a haphazard collection of facts, it must also have such facts arranged into systems, and therefore it no sooner has the facts than it begins to search for the living principles that underlie them, and when those are religious facts and religious principles emerge, these principles are doctrines. The Bible is a book of living facts, but each one of these is based upon some equally living doctrine which is the principle of its nature. As new facts are discovered new doctrines will be discerned, and it may be that a truer interpretation of certain facts will render some doctrines obsolete and cause new ones to appear, yet there are some of such tried and tested quality as to be almost axiomatic and one of these is the doctrine of repentance.

* * *

A noted minister once compared repentance towards God, and faith towards our Lord Jesus Christ to Jachin and Boaz, the two great pillars of the temple, making them the most conspicuous doctrines of our holy religion and if by faith he intended that which works by love we believe he was right. This gives repentance a very important place, and the view is highly Biblical. Repentance is mentioned sixty times, if not more in the New Testament, and the chief burden of the ancient prophets was to bring God's people to repent. The Lord himself began his ministry with "Repent and believe the gospel" and at its close commissioned his disciples to preach "repentance and the remission of sins." The importance therefore, of genuine repentance can hardly be over-estimated and thus the practical value of certified tests at once appears. The topic suggests a review of some of these tests.

* * *

John the Baptist brought the Pharisees and Sadducees to the test of worthy fruits, and the fifty-first Psalm is given us as a guide to these fruits. True repentance has in it three elements corresponding to the three natural powers of the soul-thinking, feeling, volition. There is an intellectual value to the genuine repentance. The sinner is conscious of personal guilt; he knows he has broken God's law; in repentance there is knowledge of sin. The Pharisees to whom John was speaking, came to his baptism, yet they boasted of their legal righteousness; they seemed to have no consciousness of ill-desert; they could say "we have Abraham to our Father," but they showed not the fruits meet for repentance. In the 51st Psalm, how different the spirit: "I acknowledge my transgression and my sin is ever before me, and against thee and thee only have I sinned and done this evil in thy sight." We may test our penitence by the sensitiveness of our consciences. Then, there is a heart element in repentance acceptable to God. When truly penitent we are in deep sorrow over sin. Repentance is not only after thought, but after sorrow. The Pharisees shed no tears; there was no evidence of soul-grief in their words or in their countenances, while the Psalmist overflowed with bitter regret. St. Paul tells the Corinthians that he rejoices not that they were made sorry, but that "they were made sorry unto repentance," which he calls "sorry after a Godly sort." There is an element of emotion in true repentance.

* * *

The will is active in repentance, for there is a turning away from sin and a movement toward righteous-

ness and God, which is the most important element of all. What the soul knows as wrong and harmful, for which it is sincerely sorry, it forsakes, and turns to the right in new obedience. The knowledge of sin and the broken spirit are only preliminary to the purposeful act. It is a new start that counts. The prodigal's penitence, so far as coming to himself and his saying "I will arise and go unto my Father" would not have been complete unless he had arisen and gone. Most of our repentances in experience breaks down at this point; we know we have sinned, we are often sincerely grieved over our condition, but when our tears are dried we go on in the same old way; we fail just at the point of duty. The church of Ephesus, in the book of Revelation, was bidden "to repent and do the first works" or else its candlestick would be removed out of its place. A sure test of our repentance will be found right here. Has our knowledge been keen enough, our sorrow real enough to lead us to reform. Have we not only prayed for the clean heart and the right spirit, but have we moved towards it—chosen it of our own free purpose?

Repentance has many counterfeits; one may not be penitent at all—have only fear of its consequences, or shame, which is the mere natural recoil of the soul; one may even be angry with one's self and deeply despise himself and yet not be really repentant, for genuine penitence is a religious act, not an ethical merely; it is a sorrow towards God and a return to God. "Against thee only have I sinned" is its true reflex. Sin is an evil in God's sight and therefore needs repentance unto him. These are some of the most important tests of repentance.

CHURCH NEWS.

California.

Alameda, Cal.—The West End Sunday-school completed the work of 1903 last Sunday evening, when a pleasant program was rendered, after which presentations took place. For the first time silver stars were presented for excellence in deportment and perfect attendance. Books, magazines, Christmas cards, candies, fruits and New Year's greetings completed the program.

Fruitvale, Cal.—Rev. Burton M. Palmer, the newly elected pastor of this church, is expected to take charge the middle of January. Pending his arrival Rev. F. Flawith is supplying the pulpit most acceptably. His ministrations are helpful and uplifting and are followed by a marked growth in the spiritual life of the church. Many persons unaccustomed to church going, are attracted by his preaching and the chapel is filled with earnest listeners. The Christmas music, rendered on Sabbath, the 27th, was of a high order and reflects much credit on the musical conductor, Mr. J. Howard Seely, who is a thorough musician and also a composer. The quartet, "I Was Glad," rendered on this occasion by Mrs. Seely, Miss Marmedel, Mr. McKissick and Mr. Seely, was composed by Mr. Seely. This church is fortunate in having a man of his talent, who gives his services gratuitously for the love of the cause. The infant class of the Sunday-school held their Christmas festivities on Monday afternoon, and the senior department gave a cantata in the evening, which was a musical success. Mr. J. H. W. Riley has been the faithful superintendent of this Sunday-school ever since its formation.

Washington.

Spokane, Mullan.—The ladies of the Mullan church had a successful fair and New England dinner this week.

Spokane.—Westminster church is closing the best year financially, spiritually and in church attendance in its history. Last Sunday 41 new members were added to the church without any special services, and 114 have been added during 1903. Of those uniting last Sunday, 17 were on confession and 17 were men. All were adults. Rev. Geo. R. Wallace is at the end of his fourth year as pastor. The outlook never seemed so promising for large success.

Whitman College.—Prof. Lander a pupil of Franz Lizst, gave lectures and recitals at the college chapel on six successive mornings, afternoons and evenings last week, to the great delight and profit of the students and townspeople. He performed in a masterly manner on the piano and gave interpretations of classical music and national songs. It was a great treat. A prosperous season of college work has come to a close and the halls are to a great extent deserted, the students having gone to their several homes to spend the Christmas holiday.

DEDICATION AT FORKS, WASH.

Forty miles south of the Straits of Juan de Fuca in the dense forests that cover that most northwesterly projection of the United States lie the little prairies of Tuillayute and Forks, ten miles apart, where some three or four hundred of the hardy pioneers of the Pacific Coast have made their homes. At immense cost of time and labor have they cut and blasted their rough roads, bridged their mountain torrents and swamps, and cleared small patches of their heavily timbered homesteads. Money is scarce, isolation abounds, the advantages of civilization are few and dearly bought, but it will some day be a region of great wealth. Some twelve years ago our Sunday-school missionaries explored this territory. Some ten years ago on Tuillayute Prairie, the first church in all that region, was organized by Rev. R. W. Fletcher, who, entering as one of the pioneers, and taking up a homestead, served this church for a number of years. Obliged to come out for the education of his children, the church was pastorless for several years, being carried on by a few of its earnest members, until, as a result of a visit in the summer of 1902, a little church of five members was organized on Forks Prairie also, and Mr. Fletcher was persuaded to return and help them build a church home. In the midst of much discouragement and many obstacles—shipping some of the materials nearly 150 miles and waiting months at a time for others to be prepared on the ground, Mr. Fletcher has at last almost literally, single-handed (for he has but one arm), built on Forks Prairie one of the neatest little churches in Washington. During this time he has been sole pastor, preacher and lay doctor for a parish as large as the State of Rhode Island, travelling on foot and by horse frequently forty and fifty miles to attend funerals, visit the sick, perform surgical operations, and cheer the lonely settlers, miles apart in those thick woods, preaching to these two churches and in smaller settlements outlying. It was, therefore, a great occasion when, on the 15th of November, the people in all that region, splashed through mud and water to join their beloved pastor in the dedication of their church. What it meant to the few Christian hearts

on that prairie may be faintly imagined, when it is stated that this was the first Christian church in a frontier community thirty years old. Infidelity, indifferenc·, and godless living of all sorts was firmly rooted, but the unselfish, faithful living of Christ's gospel has won the day, and there is as bright a prospect for Christian work on those long-waiting prairies today, as in any of our smaller towns in the State. Distance, expense and rough travelling prevented outside participation in the services, except by the superintendent of Home Missions, who brought the congratulations of the churches to this newcomer into our ranks. These two churches are now looking for a pastor. Mr. Fletcher is obliged to lay down the work, having devoted at considerable sacrifice a year longer to it than he at first promised to give. Wanted, a man of apostolic caliber in physical strength and spiritual attractiveness to follow up the good work done, and help shepherd the Lord's sheep scattered over these great distances in the thick timber. It will be a hard but a most happy work if anything may be learned from the joyous expression on the face of this modest worker, who has seen another glad result from these years of kindly service.

SOUTHERN CALIFORNIA.

Forefathers' Day.

Thursday evening, December 17th, a host of three hundred strong gathered at the First Congregational church of Los Angeles to celebrate the day when the conquering host of Christ set foot upon this fair land of ours.

A carefully and well-prepared program had been arranged under the auspices of the Congregational Union. The spacious dining-hall of the church was most tastefully decorated and the harvest-feast was bountiful. One could well imagine that at least some of the ladies who had prepared the menu had read of New England dinners.

The Rev. Geo. E. Soper, our latest arrival from New England to this Coast as pastor of our Pomona church, gave us the first address of the evening. His pictures of the past and present caused us all to traverse again places made memorable by those whom we had met to honor. The address was so fresh and invigorating that it truly reminded us of a sharp New England morning—crisp and sparkling. We heartily welcome this brother to this newest New England on the Pacific slope.

Here comes the Tosters. If you think these men and women who inhabit the "wild and woolly West" don't know a thing or two about Plymouth love, hark! and you will hear things "galore."

The three-minute rule was vigorously (?) enforced, so that each participant, and these were many, stopped short at the end of the last three minutes they occupied. —a wise rule. All were satisfied, however, that no speaker stopped at the end of the first three minutes, otherwise Dr. Gates would never have reached "the little red schoolhouse in time for school": he would have still been looking for more $300 checks for Pomona College. As it was good, hard facts, glistening with humorous stories let us see what expansive power was bottled up in "the little red school house" of early New England days. Judge Wald York gave us a fine impromptu (?) address, all written out, on the N. E. Townhouse. Here was discovered native-born orators and one could almost hear oratorical addresses of future presidents legislators and judges. This surely was the cradle in which our early statesmen were rocked.

We can but wonder what Dr. Staats could have told us in three minutes about the "old meeting house." Sixteen years transplanting in this South land has not made him forget the days of his youth and young manhood. Like the old war-horse, when called to tell us of day of yore, he shakes his brain and there rushes forth graphic pictures of the Pilgrims on a Sabbath day. With incident upon incident that stirs the patriotic blood and calls us to give devout thanks to God who hath led us all the way. We caught a glimpse of the four-hour sermon, the sleepy boy, the cooing lovers, the guard at the door, the lurking Indian in the forest and the call for a thanksgiving never to end.

The forefathers have one to speak their praise in the person of Mrs. Calvin S. Smith, poetess and authoress. Here were the dainties and substantials. Cream "toasts" (?) and plum puddings. The mothers in their modesty and strict attention to home life, rolling pins and broom handles were all the "club" they could attend. Look for the poetry in the next Pacific. God bless the mothers who made it possible for our forefathers to plant so well the civilization we so much enjoy today.

The young women and young men of New England had their representatives here, while Frank S. Forbes figured out the enigma of the "Yankee in the West" as still the geatest puzzle of the day.

Choice music was interspersed throughout the program. Owing to the brevity (?) of the program ye modern pilgrim adjourned the sociable that was to follow until the next meeting of the Union and wended their way to the home shrine.

On the whole this was the best attended of any Forefathers' day celebration yet held.

Fling Jay Cee.

NOTES AND PERSONALS.

The paper before the ministers' meeting Monday, Jan. 4th, will be given by Prof. W. F. Bade. Subject: "The Authorship and Interpretation of the 51st Psalm."

On Sunday, Dec. 20th, the Saratoga Congregational church, under the leadership of Dr. McLean, pledged the last $400 of the $1,800, necessary in order to secure the 14 lots for the Saratoga Missionary Settlement. The Settlement now virtually has a "plant" of its own. This $400, with the $130 raised on Thanksgiving Sunday, and the $25 given this month to the C. C. B. S., makes over $550 raised and pledged within a month.

An interesting and unique service was held last Sunday morning, the 27th, in the Martinez Congregational church, in which the Scripture was verified, "It is more blessed to give than to receive." After an excellent musical service rendered by the choir, Mrs. Fish, superintendent of the Sunday-school, made an appropriate address, explaining the purport of the meeting, which was to aid a little fellow, five years old, stricken with paralysis. A generous offering of $135 was contributed, which means attention at the hospital for some months, and a possible cure. The Sunday-school, the church and the business men all had a part in this gift. The little boy is too young now to understand the meaning of it, but when he is old enough, how grateful he will be to the kind people who have made for him such a helpful Christmas gift. The pastor, Rev. C. H. Stevens, was kindly remembered by the people of the church with a Christmas gift of a beautiful china cabinet.

Our Boys and Girls.

New Year's Reverie.

I leaned down over the cavern
  Time dug for the Old Year's tomb,
And laid my dead beside it
  (For the sexton gave no room).
'Twas a skeleton form of sorrow
  At last I buried away;
It had stalked through my soul's castle
  And haunted me many a day.

And then, as I peered down deeper,
  I saw there yet was space
For a grudge that long had shadowed
  My heart's most sunny place;
And I cast the blighting burden
  In the grave where it belonged,
As I said: "There are fates more bitter
  Than to be the one who is wronged."

And down on the lid of the coffin
  I laid a vain regret
For a time and a pleasure vanished,
  For a day whose sun was set;
And just as the tomb was closing
  I flung in a selfish thought,
To lie in the dark and molder,
  And perish as it ought.

And while the bells were ringing
  Their midnight chimes, I said:
"Since good endureth forever,
  Let the dead year bury its dead."
And then, like a radiant angel
  Outlined in the skies above,
With the glad New Year in His bosom,
  I saw the Spirit of love.

And He spake: "It is only sorrow
  And sin and folly that dies;
Whatever was good in the Old Year
  In the soul of the New Year lies.
As you stand on the grave of error,
  Look up, for the stars are true!
Let go of the things departed—
  Reach out for the things that are new!"

—Ella Wheeler Wilcox.

The Grasshopper Shall be a Burden—A New Year's Story.

"Really, Rachel, you need a change. I never knew you to be so down. Just at the holiday season, too! What can the matter be?" and the Rev. Dr. Colby Coyte wheeled about in his library chair, pushed his spectacles up to his forehead, and gave his sister a long and rather anxious look.

"Now, Colby, you needn't go fidgeting about me. I'm growing old, that is all."

"And you don't look like it, either. Cheeks like apples and the hair just softened a bit by the gray. How long since the grasshopper became a burden?"

"I hope it won't sound irreverent, but until recently I never could see any sense in that figure. How could a creature that never ceased hopping long enough to settle on one ever become a burden? Now I know. It's the innumerable people, and the endless demands that keep flying at one that wears us out—the incessant strain of small things. Don't you think these are our grasshoppers? Your business is to open up the Scriptures. You ought to know."

"Now, Rachel," shaking his finger warningly, "I'm not to be tempted into an argument, scriptural or other. There is another clerical function of which you are more in need. Come here, now, and let me be your father confessor," and he drew a low chair to his side, into which she dropped with a laugh.

Before she could answer, the door opened softly, just a crack, and the round and wrinkled face of that blessed Bridget Callahan, who for twenty years had made the minister and his sister her special care, shone like a full moon upon the firelight shadows.

"What is wanted, Biddy?" said Rachel, kindly.

"Plaze, ma'am, there's a scrap of a little gurrl fornenst the kitchen foire, a-cryin' like her heart was a breakin' ma'am."

"But what is the matter, Bridget? Who is she?" asked Rachel, on her feet in a moment, followed by her reverend brother.

"She 's the choild o' that widdy in the house by the foot o' the lane, where yez bin sindin' me wid the cordial and the broths. She says it's dyin' her mither is, and indade I told ye she was coughin' herself in the kingdom as fast as iver she could."

Ten seconds more, and Rachel, seated before the kitchen fire, had her arm around the "scrap of a girl," holding the little figure, shaken with the sobs of her first sorrow, closely to her heart. The Reverend Dr. Coyte, meanwhile, was struggling into his overcoat, to get away to the cottage at the foot of the lane.

"I want my mother; I must go back," sobbed the child.

"But how did you ever get here in all this rain?"

"I just ran all alone. Mrs. Jones told me to hurry and bring the minister. Now, please, I must go back."

"Do not wait for me, brother. Hurry on. I will bring the child myself. Call Martin, Bridget. Tell him I want him to drive us down. Tell him to hurry; and, here, make this child drink a bowl of the broth."

Shrinking and timid, the girl hung back.

"I want you to take it, Christie—your name is Christie, isn't it?" and the child nodded. "The night is so damp, I know your mother would want you to take it, too. You were a brave child to come running up all that long way, through the lane, in the dark."

"I didn't mind," said Christie, struggling to keep back the tears, "but, oh, now I want to go back."

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And together they went, and the brother and sister and the little desolate child went through the sad parting with the poor mother, already so near the kingdom that she could only hold her little daughter to her breast and plead, with her fast fading eyes fixed upon Rachel's face, that Christie might receive the shelter and care which her own arms could no longer give. Not a word passed between them, but Rachel no more thought of evading that trust than she had thought twenty years before of turning her back on her brother's children when their mother died. She only said: "I think your mother meant to give you to me, Christie, and my brother and myself want you to come and be the little girl in our home."

"Oh, but I can't be anybody's little girl, but mamma's."

"No, we do not ask you to be our little girl; only to be your mother's little girl, living in our house."

The tiny, stricken creature looked steadily into Rachel's kind face for a moment, and with a long sigh slipped her little hand into the strong and warm hand of her new protector and friend.

"She is bringing you a great deal of work and care, Rachel, and this New Year I had planned to take all work and care out of your hands," said the reverend doctor, one night, a month or two later, when his sister came down to the library, after having seen the child asleep in bed.

"Yes, she brings care, but she has already brought blessing. The very way in which she trusts me and obeys me, as if I were indeed her mother, and the sweet gratefulness with which she takes every little diversion that I can give her, are teaching me more than I can teach her in a long time."

"I am so glad to hear you say that. She isn't, then, one of the 'innumerable

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things' that you are tired of—one of the grasshopper's whose very activity is a burden? You haven't had 'more than enough' of her yet?"

"On the contrary, I look upon her as a Christmas gift, as something sent to me from God."

"I am delighted to know this, sister. I would not wonder if we both might grow young again, as that little spirit regains its brightness and cheer. You know it says, 'A little child shall lead them.'"

"So far as I am concerned," she answered, gently, "I feel I am already being led every day back into the spirit of my own childhood. The cares that were so vexatious, the duties that were so irksome, the people who were so uncongenial and trying, all present a different aspect. The hard things seem so easy since I began to meet them with the heart of a child. It is as if I were really getting my own childhood back again."

She paused. He, to whose preaching she had listened for many years, waited, as if for once they had changed places. "Go on, sister, it does me good," he said, gently.

She hesitated, and her voice trembled. She was not used to confessions.

"I think I am gaining much, also, from the simple, childlike habit of doing exactly what I am told. I used to lay out for myself such heavy tasks. I piled up burdens. I carried such responsibilities, and believed it was most important that I should do many things. Now I am trying simply to listen for the word of his command, and to do, just as that little child of ours does, simply the thing I am told, leaving the One who directs me to take care of the results. Of course, you can see how that keeps out all the worry and the care. I feel thankful, like a child who is allowed to help her mother, if I may do something that is of service anywhere. I am so grateful to have this little Christie to care for."

"But you used to find it so hard, Rachel, to distinguish between the Master's commands and your own desires. It seems to be no secret now."

"Why, the secret of all that," she answered quickly, "was to know the chief command. It is, 'Little children, love one another.' Of course, then, whatever love prompts must be the thing he would have done."

"And you mean to say that the weariness that made you so 'tired of all doing' is gone away?"

"Entirely! I am only too thankful for anything that is permitted me to do."

"But the disgust, and the feeling that you would like to have other human beings let you alone?"

"Oh, that has gone, too, because all of these people, cultured or coarse, agreeable or tiresome, good or bad, are to me simply other children of my good Father, and how can I be anything but helpful and kind to those my Father loves? Formerly, I endured most of the days and years of my life, and enjoyed, now and then, some little moment; now the faculty of enjoyment seems awakened and alert, and I find a joy in everything."

"It's beggin' your pardon, I be, Miss Rachel, but ye knows ye doesn't like a dinner-bell, and I've been a-rappin' at the door for yez these three toimes, and the dinner'll be ivery bit cold."

And the brother and sister rose up together, and, as they followed Biddy, the preacher said softly, "You are living in the kingdom already, Rachel, and I wish it might be said of me, as of the scribe of old, that I 'am not far off.'"

"You have always lived therein, brother, or you could not have helped thither so many other people, as you have."

At the dining-room door a bright little girl sprang with ready smile and kiss to meet these two; and the next Sunday Doctor Coyte preached a New Year's sermon, such as made his parishioners wonder what revelation had come to him, from the text, "And Jesus called a little child unto him and set him in the midst of them, and said, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."—Mary Lowe Dickinson, in American Messenger.

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Is the Boy Safe?

"Come, bring us boys; we must have boys,"
The Whisky Power has said.
"The men now standing at our bars
Will very soon be dead.
And to their vacant places
Those boys must all be led."

Those boys are in our homes today
Guarded from sin and sorrow.
They'll hear the call the great world makes
And be the men tomorrow.
Say, shall we for that coming time
A bit of trouble borrow.

"Is the boy safe?" the Old King cried.
We echo it today.
And answer, "No, he is not safe;
There's danger in the way.
A howling wolf is at our door;
We must not let him stay."

"Down with that wolf," must be our cry.
The morning grows to noon.
Our boys are growing into men.
They'll be there, oh, so soon;
And they're not safe while open swings
The door of one saloon.

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A Nightmare

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Vanity a Near Relative of Dishonesty.

For a number of years a certain woman of high respectability has been posing as the author of certain popular stories that have appeared in the magazines. Receptions have been given in her honor, and she has accepted and appriated the praise given the work of the author, and even discussed her methods of work. She had deceived her own husband and all her friends. A family moved to the place where she lives who happened to know the real author of those tales. An investigation resulted. The husband of the woman was notified of the discovery. When confronted with the facts she admitted their correctness, and said that her conscience had troubled her and she was glad the truth had come out.

Occurrences of this peculiar kind are not infrequent. Plagiarism among ministers has occasionally taken this form to justify the delivery of articles as sermons and lectures. They have claimed to have written certain articles, which were published under a nom de plume. Poems have been appropriated, and a woman has written to us making a claim to being the real author of the writings of at least six poets who have contributed to this paper. When the delusion reaches such an extreme it may be considered a form of insanity; but in its beginning it must be classed with many acts that spring from vanity. The people who can borrow the finery of others, or surreptitiously use it, are of the same class, mentally and morally, as those who run in debt in order to pass for being rich. Whether the passage, "The heart is deceitful above all things," is a just translation of the original, or whether it refers to human nature in general, may be disputed questions; but that man is short sighted who does not admit that at the last analysis mankind are self-deceived rather than deceived by others.—Dr. Buckley.

General Grant was asked why he never swore; he replied: "Well, when a boy I had an aversion to swearing; it seemed useless, an unnecessary habit; and besides I saw that swearing usually aroused a man's anger. I early had a desire to have complete command of myself. I noticed when a man got angry his opponent always got the better of him; on that account also I determined to refrain from swearing. Then, the swearing men of my acquaintance when a boy were not the best men I knew. I never saw any reasons for swearing; all were against it."

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We miss very much devotional joy, by the neglect of fragmentary prayer. In the intervals which separate periodical seasons of devotion, we need a habit of offering up brief ejaculatory expressions of devout feeling. The morning and the evening sacrifice depend very much upon these interspersed offerings, as these in return are dependent on those. Communion with God in both, is assisted by linking the "set times" together by a chain of heavenward thoughts and aspirations, in the breaks which occur in our labors and amusements. Sunrise and sunset may attract our attention more strongly than the succession of golden rays between them, but who can say that they are more cheering?—Austin Phelps.

Rules for the Prayer Life.

Robert Murray McCheyne drew up the following to govern him in his prayer life: "I am persuaded that I ought never to do anything without prayer, and, if possible, special secret prayer. * * * I ought to pray far more for my own church, for the leading ministers by name, and for my own clear guidance in the right way, that I may not be led aside, or driven aside from following Christ. * * * I should pray much more in peaceful days, that I may be guided rightly when days of trial come. I ought to spend the best hours of the day in communion with God. It is my noblest and most fruitful employment, and is not to be thrust into any corner."

Have we come to realize the truth of that last sentence for ourselves? If we make as much of prayer, as some of these men of God did, we shall undoubtedly find it our most fruitful employment. Let us set apart a time for special prayer and intercession today.

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